

The Ḥukm of Tark al-Ṣalāh

Author: Abū Ḥāzim al-Zāhirī

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَسَلَّمْ تَسْلِيمًا وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُصْجِبَنَا الْعِصْمَةَ مِنْ كُلِّ خَطَاٍ وَزَلَلٍ، وَيُوفِّقَنَا لِلصَّوَابِ فِي كُلِّ قَوْلٍ وَعَمَلٍ. آمِينَ.

As for the one who deliberately abandons the obligatory prayer until its time passes, he has fallen into major sin, but he does not apostate with that. And he can never make it up. Let him perform abundant good deeds and voluntary prayers to weigh his scale heavily on the Day of Judgment. Let him repent and seek forgiveness from Allah, the Almighty.

The *Burhān* for our statement is the saying of Allah, the Most High: “So woe to those who pray, but are heedless of their prayer” [Al-Mā‘ūn: 4-5]

And His ﷺ, saying, “But there came after them successors who neglected prayer and followed desires; so they will meet destruction” [Maryam: 59].

As for all *Aḥādīth* which either directly indicate its *kufr* and also the narrations that do not indicate *kufr*, we will clarify all of them, by the will of Allāh.

As for the first *Ḥadīth*, it is the *Ḥadīth* attributed to the Prophet ﷺ, “The distinction between us and them is the abandonment of prayer; whoever abandons it has committed *kufr*.”

And also the words attributed to him ﷺ, “Between the servant and disbelief or faith is the prayer; if they abandon it, they have committed *shirk*.”

Five *Ṭuruq* narrate this¹, all up to Al-Ḥusayn ibn Wāqid —» ‘ Abdullah ibn Buraydah —» his father —» the Prophet ﷺ.

This is weak: Al-Ḥusayn ibn Wāqid is *munkar ul-ḥadīth* in general and especially his narrations of Al-Ḥusayn ibn Wāqid —» ‘ Abdullah ibn Buraydah, they are *munkarah* by agreement, as in this narration. Yaḥyā is the only one that declared him *thiqah*, he is instead weak: Aḥmad affirmed

¹ Musnad Aḥmad 23325 | Al-Muṣannaf by ibn Abī Shaybah 3135 | Sunan of ibn Mājah 1079 | Sunan of al-Tirmidhī 2621

manākīr about his narrations in many statements². And Al-Sājī affirmed *wahm* for him³. And Ibn Ḥibbān also affirmed for him *manākīr* and mistakes⁴. And Ibn Ḥajar also affirmed *awhām* for him⁵. And Abū Dāwūd declared his *Ḥadīth* on *al-Mulaqqibah* as *Munkar*⁶. Such a narrator is not among the *mutafaqqihīn* in the religion whom Allāh obliged us to accept their warning (*Ḥadīth*).

There is another Ṭarīq narrated by al-Dāraquṭnī⁷ but it is also weak because of ‘Ubayd ibn ‘Ubayd al-‘Atakī, he is *matrūk*

There is another Ṭarīq narrated by al-Lālakā‘ī⁸, but it is also weak as al-Walīd ibn Hishām is *majhūl*. And also Muḥammad ibn al-Ḥusayn al-Fārisī is *majhūl*

This is also narrated by two other Ṭarīqān⁹, both up to Yazīd ibn Abn al-Raqqāshī and they are weak as Yazīd is *matrūk*.

As for the second *Ḥadīth*, it is what is attributed to the Prophet ﷺ, “Whoever preserves it (prayer) will have it as a light, proof, and salvation on the Day of Resurrection. But whoever does not preserve it will have no light, no proof, and no salvation. On the Day of Resurrection, they will be with Qārūn, Fir‘awn, Hāmān, and Ubayy ibn Khalaf.”

This is narrated by four *Turuq*¹⁰ all up to Abū ‘Abd al-Raḥmān ‘Abd Allāh ibn Yazīd al-Muqri’ —» Sa‘īd ibn Abī Ayyūb —» Ka‘b ibn ‘Alqamah —» ‘Isā ibn Hilāl al-Ṣadafi —» the Prophet ﷺ.

This is weak as ‘Isā ibn Hilāl al-Ṣadafi is *majhūl*.

As for the third *Ḥadīth*, it is what is attributed to the Prophet ﷺ, “Do not associate anything with Allah, and do not deliberately abandon the prayer. Whoever intentionally and deliberately abandons it has left the *millah*.”

² Al-‘Ilal Wa Ma‘rifah Al-Rijāl 444, 1420 | Mawsū‘ah Aqwāl Aḥmad Fī Rijāl al-Ḥadīth 522, 1/272

³ Tahdhīb al-Tahdhīb 641, 2/374

⁴ Al-Thiqāt 6/209-210

⁵ Taqrīb al-Tahdhīb 1/251

⁶ Sunan Abī Dāwūd 3818

⁷ Sunan al-Dāraquṭnī 4134, 5/160

⁸ Sharḥ Uṣūl I‘tiqād Ahl Al-Sunnah 1521, 4/902

⁹ Sunan ibn Mājah 1080 | Musnad Abū Ya‘lā 4100

¹⁰ Musnad Aḥmad 6575 | ‘Abd ibn Ḥumayd 353 | ibn Ḥibbān 1467

And also, the words attributed to the Prophet ﷺ, “Whoever deliberately abandons an obligatory prayer, Allah’s protection is absolved from them.”

And also, the words attributed to him ﷺ, “Do not deliberately abandon prayer, for whoever deliberately abandons prayer, Allah and His Messenger (ﷺ) are absolved of them.”

And also the words attributed to him ﷺ, “Do not associate anything with Allah, even if you are cut or burned. Do not intentionally neglect the obligatory prayers, for whoever neglects them intentionally, the protection is free from him.”

This is narrated by three Ṭuruq¹¹ up to Rāshid ibn Najīh Abī Muḥammad al-Ḥamānī —» Shahr ibn Ḥawshab —» Umm al-Dardā’ —» the Prophet ﷺ.

This is weak as Shahr ibn Ḥawshab has a lot of *awhām*, this is not the description of the *mutafaqqihīn* in the religion whom we are obliged to take their warning (narrations) ordered by Allāh.

It is also narrated through another route, from other than Shahr by Muḥammad ibn Naṣr¹².

This is also weak because of Abū Farwah al-Rahāwī, he is Yazīd ibn Sinān ibn Yazīd, he is weak and there is not a single *tawthīq* of him.

It is also narrated through another route by Aḥmad¹³.

This is also weak because ‘Abd al-Raḥmān ibn Jufair ibn Nufair did not meet Mu‘ādh, there is almost one hundred and ten years between the death of Mu‘ādh and the death of ‘Abd al-Raḥmān, he is from the fourth generation and ‘Abd al-Raḥmān resided in Syria.

And ‘Amr ibn Wāqīd is also weak by agreement.

It is also narrated through another route by al-Ṭabarānī¹⁴.

This is weak as Ḥurayth ibn ‘Umar al-Ḥaḍramī is *majhūl* and also Abu Yazīd al-Qaraṭīsī.

It is also narrated by another route by al-Ṭabarānī¹⁵.

¹¹ Sunan ibn Mājah 3371 | Al-Adab al-Mufrad 18

¹² Ta‘zīm Qadr al-Ṣalāh 912, 2/855

¹³ Musnad Aḥmad 22075, 36/392-393

¹⁴ Al-Mu‘jam Al-Kabīr 233, 234, 20/117

¹⁵ Al-Mu‘jam Al-Kabīr 13023, 12/252

This is also weak as ‘Alī ibn Abī Ṭalḥa is weak, there is not a single *tawthīq* of him, and also Mu‘āwiyah ibn Ṣāliḥ, he is weak for his weak memory and has a lot of *gharā‘ib*¹⁶.

There is another *Ṭarīq* for this narrated by Al-Ṭabarānī¹⁷. This is also weak because of ‘Amr ibn Wāqīd, he is weak by agreement.

There are three other *Ṭuruq*¹⁸ for this narrated, all of them up to Sa‘īd ibn ‘Abd al-‘Azīz al-Tanūkhī —» Makhūl —» Umm Ayman —» the Prophet ﷺ.

This is weak as Makhūl did not meet Umm Ayman. She died five months after the passing of the Prophet ﷺ and she remained in Madīnah and Makhūl passed away around one hundred and fourteen years after the *hijrah* and remained in Syria and Egypt.

As for the fourth *Ḥadīth*, it is what is attributed to the Prophet ﷺ in which he asked a person, “Are you not a Muslim?” The Person replied, “Yes, indeed.” The Prophet then said, “Then what prevented you from praying with the people?”

This is narrated from four *Ṭuruq*¹⁹, all up to Zayd ibn Aslam —» from a man of Banī al-Dīl, called Busr ibn Mihjan —» his father —» the Prophet ﷺ.

Busr ibn Mihjan is *majhūl*.

It is also narrated from another *Ṭarīq* by Al-Bayhaqī²⁰, this is weak because of ‘Abd al-Malik ibn Muḥammad, he is Abū Qilābah al-Raqqāshī, he is weak with a lot of mistakes²¹, a narrator of such a description is discarded.

As for the fifth *Ḥadīth*, it is what is attributed to the Prophet, “There is no share in Islām for the one who has no prayer.”

¹⁶ Bayān al-Wahm Wal-Īhām 1548, 4/112 | Al-Kāmil Fī al-Ḍu‘afā’ 8/145

¹⁷ Al-Mu‘jam Al-Kabīr 156, 20/82

¹⁸ ‘Abd ibn Ḥumayd 1595 | Musnad Aḥmad 27364, 45/357 | Shu‘ab al-Īmān 7865 Ibn ‘Asākir 17/160

¹⁹ Musnad Aḥmad 19187, 16393 | Al-Muwatṭa Riwāyah Abū Muṣ‘ab al-Zuhri 330 | Al-Muṣannaf by ‘Abd al-Razzāq 3932 | Sunan al-Kubrā of al-Bayhaqī 2/300

²⁰ Al-Sunan al-Kubrā 3640, 2/426

²¹ Su‘ālāt al-Ḥākim li al-Dāraqutnī 150

This is narrated from three *Ṭuruq*²², all up to Sa‘d ibn Sa‘īd ibn Abī Sa‘īd al-Maqburī —» his brother ‘Abdullāh ibn Sa‘īd —» his father —» Abū Hurayrah —» the Prophet ﷺ.

This is weak as ‘Abdullah ibn Sa‘īd al-Maqburī is weak by agreement.

The sixth *Ḥadīth* is what is narrated to the Prophet, “No īmān for the one who has no *amānah*, no *ṣalāh* for the one who has no *ṭahūrah* (purification), and no *dīn* (religion) for the one who has no *ṣalāh*. Indeed, the position of *ṣalāh* in *dīn* is like the position of the head in the body.”²³

All its *Ṭuruq* are up to Ḥasan ibn Ḥusayn —» Mundil ibn ‘Alī —» ‘Ubaydullāh ibn ‘Umar —» Nāfi‘ —» Ibn ‘Umar —» the Prophet ﷺ.

Al-Ḥasan ibn Al-Ḥusayn al-‘Uranī and Mindal ibn ‘Alī are weak.

There are other *Ṭuruq* for it, narrated by al-Bazzār²⁴ and others, they are all return to Abū al-Janūb (‘Uqbah ibn ‘Alqamah), who is weak.

The seventh *Ḥadīth* is what is attributed to the Prophet, “Whoever abandons *ṣalāh* will meet Allah while He is angry with him.”

This is narrated²⁵ from Simāk ibn Ḥarb —» ‘Ikrimah —» ibn ‘Abbās —» the Prophet ﷺ.

This is weak as Simāk ibn Ḥarb is weak, he is described with a lot of mistakes²⁶, such are not among the *mutafaqqihīn* in the religion whom we are obliged to take from.

The eighth *Ḥadīth* is what is attributed to the Prophet ﷺ that he said, “The pillars of Islam and the foundations of the religion are three, upon which Islam is built. Whoever abandons any one of them is a disbeliever whose blood is lawful to shed: the testimony that there is no god but Allah, the obligatory prayer, and the fasting of Ramaḍān.”

This is narrated by Abū Ya‘lā and others²⁷.

This is weak because it is all returns to ‘Amr ibn Mālik al-Nukrī he is *munkar al-ḥadīth* and described with a lot of *ghaflah*²⁸.

²² Musnad al-Bazzār 8539 | Thalāthah Majālisa of al-Rudhbārī 2

²³ Al-Awsat of al-Ṭabarānī 2292

²⁴ Musnad al-Bazzār 819, 3/61

²⁵ Al-Mu‘jam al-Kabīr 11782, 11/294 | Musnad al-Bazzār 343

²⁶ Al-Jarḥ Wal-Ta‘dīl of ibn Abī Ḥātim 4/279 | Al-Thiqāt 4/339

²⁷ Sharḥ Uṣūl Al-I‘tiqād of al-Lālakā‘ī 1576 | Musnad Abī Ya‘lā 2349 | Al-Mu‘jam al-Kabīr 12800, 12/174

²⁸ Al-Kāmil Fī al-Ḍu‘afā’ 6/258 | Ikmal Tahdhīb al-Kamāl 10/251

And also, Mu‘ammal ibn Ismā‘īl, he is also *munkar ul-ḥadīth*, and is described with weak memory and a lot of mistakes, such narrators must be discarded²⁹.

The ninth *Ḥadīth* is the narration attributed to the Prophet ﷺ that he said, “Be quick in performing the prayer on a cloudy day, for whoever abandons the prayer has committed *kufr*.”

This is narrated by ibn Ḥibbān³⁰, and is weak because of Ishāq ibn Ibrāhīm ibn al-‘Alā’ al-Ḥimṣī, he is described with a lot of *awhām*³¹, discarded.

The tenth *Ḥadīth* is what is attributed to the Prophet ﷺ that he said, “Four things Allah has made obligatory in Islam. Whoever performs three of them, they will not benefit him in any way until he completes all of them: the prayer, the *zakāh*, fasting in Ramaḍān, and the pilgrimage to the House (*Hajj*).”

This is narrated by Aḥmad and others³², all of them from ibn Lahī‘ah who is weak for his weak memory. And the narration is also from Ziyād ibn Nu‘aym —» the Prophet ﷺ, so it is *mursal* as you can see, Ziyād has no *Ṣuḥbah*.

The eleventh *Ḥadīth* is what is attributed to the Prophet ﷺ, “The bonds of Islam will be undone one by one. Whenever one bond is undone, the people will hold on to the next one. The first to be undone will be the ruling, and the last will be the prayer.”

This is narrated by many³³, and all of them are up to ‘Abd al-‘Azīz ibn Ismā‘īl ibn ‘Abd Allāh —» Sulaymān ibn Ḥabīb —» Abū Umāmah al-Bāhilī —» the Prophet ﷺ.

‘Abd al-‘Azīz ibn Ismā‘īl ibn ‘Abd Allāh is weak, there is no *tawthīq* of him.

The twelfth *Ḥadīth* is what is attributed to the Prophet ﷺ, “Whoever deliberately abandons a prayer, Allāh nullifies his actions, and he is absolved of Allāh’s protection until he repents to Allāh.”

²⁹ Tahdhīb al-Kamāl 29/176 | Tahdhīb al-Tahdhīb 4/193 | Taqrīb al-Tahdhīb 1/987

³⁰ Ṣaḥīḥ of ibn Ḥibbān 1463

³¹ Taqrīb al-Tahdhīb 1/99, 330

³² Musnad Aḥmad 17789, 29/328

³³ Ṣaḥīḥ ibn Ḥibbān 9/390 | Al-Ibānah al-Kubrā 1/170 | Ma‘rifah al-Ṣaḥābah 3872 | Al-Sunnah by al-Khallāl 1330 | Al-Sunnah by ‘Abdullah 764 | Musnad Aḥmad 22160, 36/485

This is narrated by Al-Aṣbahānī³⁴, it is weak because of ‘Amr ibn al-Ghaffār al-Fuqaymī, he is *matrūk* and Sa‘d ibn Sa‘īd al-Anṣārī is weak.

The thirteenth *Hadīth* are in reality two, the narration about the obligation of obedience to the *imām* until we witness *kufr bawāḥ*³⁵ from them and the second one is the narration of obeying the *imām* as long as he prays³⁶.

This is not a *ḥujjah* for the *kufr* of *tark al-ṣalāh* as not everything that permits *khurūj* against the *imām* is that which is *kufr*, nor is abandonment of the prayer the only thing that allows *khurūj*, this is indicated many *nuṣūṣ*, which is not the place of discussion here.

As for the narrations that are mentioned often, from other than the Prophet ﷺ, among them is the saying of ‘Abdullāh ibn Shaqīq al-‘Uqaylī, he said, “The companions of Muḥammad ﷺ did not consider the abandonment of any action as *kufr* except for *ṣalāh*.”³⁷

This is not a *ḥujjah*, it is not from the Prophet ﷺ. And ‘Abdullāh ibn Shaqīq al-‘Uqaylī who said this is a *tābi‘ī*, not a companion. It is not known whom he claims *Ṣuḥbah* about, he only said this based on what he observed, and his saying is false without any doubt, everyone with the least amount of knowledge of *Hadīth* knows that the *Ṣaḥābah* declared dozens of actions as *kufr*, not only leaving the prayer.

And among the often mentioned narrations mentioned that are not from the Prophet ﷺ is the narration in which Mujāhid asked Jābir, “What was the distinguishing act between *kufr* and *īmān* among you during the time of the Messenger of Allah?” He replied, “The prayer.”

This is narrated by al-Marwazī³⁸ and ibn Baṭṭah and is weak because of ibn Ishāq mentioned, he is either Abān ibn Ishāq in which case he is *majhūl* or Muḥammad ibn Ishāq who is weak³⁹. And it is also not *musnad* from the Prophet ﷺ.

So the *ishkāl* is entirely resolved and all praise is for Allāh the Most Exalted.

So it is established that any narration that indicates the *kufr* of the one abandoning an obligatory prayer are all weak. What only remains are only two

³⁴ Al-Targhīb Wal-Tarhīb al-Aṣbahānī 1928, 2/429

³⁵ Ṣaḥīḥ Muslim 1709

³⁶ Ṣaḥīḥ Muslim 1854

³⁷ Sunan al-Tirmidhī 2622, 4/366

³⁸ Ta‘zīm Qadr al-Ṣalāh 893, 2/877 | Al-Ibānah al-Kubrā 876, 2/672

³⁹ Al-Musnad al-Muṣannaf al-Mu‘allal 20/499, 9425

authentic narrations, the first one is the narration about abandoning the ‘*aṣr*’ prayer and the second is the narration, “Between a man and *shirk* and *kufr* is the abandonment (*tark*) of *Ṣalāh*.”

We will clarify these now, by the will of Allāh. So we say: Even if the description of *ṣalāh* abandonment as *Kufr* by Allah or His Messenger ﷺ would be authentic, it is not different from how Allah or His Messenger ﷺ described the following matters/actions as *Kufr*, such as: Killing a Muslim⁴⁰ and Living in *dār al-kufr*⁴¹. These are some matters explicitly described as *Kufr* by the Prophet ﷺ. Except that there are additional *barāhīn* indicating that the Prophet ﷺ did not apply the ruling of *Kufr* (*riddah*) on those falling into these, ruling them with Islām. Without such indications, it would be without doubt *Kufr*.

Likewise there are *barāhīn* regarding the abandonment of *ṣalāh* not being *Kufr* even if there would be anything that described it as *kufr*.

The Prophet ﷺ said, “There will be rulers after me who will delay the prayers outside their time, then pray your prayers on time and make your prayer with them a voluntary prayer.”⁴²

If abandoning prayers were *Kufr*, it would not be valid nor allowed to pray behind *Kuffār*. It would be obligatory to rebel against them and to apply the ruling of *riddah* on them. It is obligatory to use the entire meaning of this narration, as there is no *burhān* to specify it. Anyone claiming this only refers to delaying outside its *ḍarūrī/mukhtār* time has nullified the entire meaning of the narration and specified without *burhān*.

Likewise for the addition narrated, to this *ḥadīth*, “There will come over you leaders who delay the prayer beyond its appointed time and strangle it to the choke of the dead.” If this addition would be authentic, there is not in this addition any indication for the exact amount of delay, whoever claims a limit has made a claim without certain decisive evidence, and there is not in this addition any indication that the delay is not about delaying it past its entire time.

As for the *ḥadīth* about a person’s actions being invalidated by abandoning (*tark* of) the ‘*aṣr*’ prayer, this *ḥadīth* is *Ṣaḥīḥ*⁴³. This narration

⁴⁰ *Ṣaḥīḥ al-Bukhārī* 7076, 6044, 48: *Ṣaḥīḥ*

⁴¹ *Al-Mu‘jam al-Kabīr* 3836, 4/114: *Ṣaḥīḥ*

⁴² *Ṣaḥīḥ Muslim* 534, 648: *Ṣaḥīḥ*

⁴³ *Ṣaḥīḥ al-Bukhārī* 553

itself which describes abandoning the ‘*aṣr*’ prayer with *kufr*, does not indicate that abandoning prayers other than ‘*aṣr*’ are *Kufr*, except by a *qiyās*, which is false. And abandoning ‘*aṣr*’ itself is also not *Kufr*, as clarified before that the ruling of *Kufr* does not apply to one who delays prayers outside their times, including ‘*aṣr*’. So it is established that the meaning of this narration is that his deed for that specific prayer is nullified, so he does not receive the reward of someone who prayed that in its time. In other words, if he performs it after its time has ended, the reward for performing it within its time and its merit is lost. Without the previous decisive indications, it would have been *Kufr* to delay the ‘*aṣr*’ prayer beyond its time as the apparent meaning of ‘all deeds being invalidated’ as in that *ḥadīth* is the ruling of *Kufr*, such as when Allah said, “O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.” [49:2] This act is without doubt *Kufr* in the apparent with no additional *burhān* diverting it from the apparent meaning. Allāh said, “If you do *shirk* surely your deed will be in vain.” [Az-Zumar :65]

Another *burhān* that the narrations describing the one abandoning the prayer with *Kufr* are not what takes one out of *Islām* is the authentic narration of the Prophet ﷺ, “I intended to order for the prayer to be established, then order a man to lead the people in prayer, and then set out with men carrying bundles of wood to those who do not attend the prayer and burn their houses down with fire.”⁴⁴

The intention of the Prophet ﷺ is a real threat, and the *ṣalāh* of men is invalid if it is not in congregation. If the prayer is invalid, then the prayer is abandoned, and yet the Prophet ﷺ did not rule them with *riddah*, and this is something that does not cease from happening.

And ibn Ḥazm said, “During the time of the Messenger of Allah ﷺ, there were fornicators, drinkers of *khamr*, those who neglected the obligatory prayers in congregation, murderers on purpose, and those who made *qadhf* of others. And he ﷺ never once named any of them as *munāfiqīn*. Instead, he established the *ḥudūd*, threatened to burn their houses, ordered the payment of blood money, encouraged pardon, and kept them among the *jumlaḥ* of *mu‘minīn*, and retained for them the ruling and name of *īmān*.”⁴⁵

⁴⁴ Ṣaḥīḥ Muslim 651: *Ṣaḥīḥ*

⁴⁵ Al-Faṣl Fī al-Milal Wal-Ahwā‘ Wal-Niḥal 4/87

Another *burhān* is the saying of ibn Ḥazm about the narrations describing the one abandoning the prayer with *Kufr*: “They (those narrations) are only regarding the one who abandons them with denial (of the obligation). The certain evidence for that is the authentic narration, ‘Verily Allah will take out from the fire he who says: ‘Lā Ilāha Illā Allāh,’ and did not do any good deed ever.’⁴⁶ As for the one who does not pray but acknowledges the obligation, then he has not abandoned the *ṣalāh* – he has only abandoned acting upon it. In the (Arabic) language and in the legislation, ‘abandoning the *ṣalāh*’ (*tark al-ṣalāh*) applies only to one who abandons it in all aspects, by his acknowledgment and act; he is a *kāfir* without doubt in that, and Allah is the source of strength.”⁴⁷

And as for the authentic narration that the Prophet ﷺ said, “Between a man and *shirk* and *kufr* is the abandonment (*tark*) of *Ṣalāh*.”⁴⁸

This does not indicate that it is *Kufr*: If there is no barrier between two anymore, it does not imply that the two join; it only indicates closeness. And what was said before applies for this narration as well.

Regarding the sayings of the companions or the *Salaf* on this: they are not a *hujjah*.

And ibn Ḥazm said, “It has been narrated about al-Ḥasan al-Baṣrī and Qatādah that the major sinner is a *munāfiq*... We narrated likewise about ‘Umar (his *takfīr* of) one abandoning *ḥajj*, also ibn Mas‘ūd, and about ibn ‘Abbās (his *takfīr* of) one who abandons *zakāh*, fasting, or who kills a Muslim on purpose. Also about Abū Mūsa al-Ash‘arī and ‘Abdullah ibn ‘Amr ibn al-‘Āṣ (the *takfīr* of) the one consuming *khamr*.”⁴⁹

In this manner, there are dozens, if not a hundred, other sayings of theirs declaring certain acts *Kufr*. This is while none of that is *Kufr*. So, where are those who, without *ḥayā*, claim that such sayings of theirs must have been *marfū*’?

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِهِ وَرَسُولِهِ، وَسَلَّم تَسْلِيمًا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

⁴⁶ Musnad Aḥmad 11898, 18/394-396: *Ṣaḥīḥ*

⁴⁷ Al-Faṣl Fī al-Milal Wal-Ahwā‘ Wal-Niḥal 4/96-97

⁴⁸ *Ṣaḥīḥ* Muslim 82: *Ṣaḥīḥ*

⁴⁹ Al-Faṣl Fī al-Milal Wal-Ahwā‘ Wal-Niḥal 4/67-68